

his wife. This permission clearly tells against the view that it was the mere pollution of death which obliged him to resign office when his wife died. Further, and this is a point of fundamental difference between the two cases, whereas the Flamen Dialis was bound to be married, and married too by a rite of special solemnity,¹ there is no such obligation, on the sacred dairyman of the Todas; indeed, if he is married, he is bound to live apart from his wife during his term of office.² Surely the obligation laid on the Flamen Dialis to be married of itself implies that with the death of his wife he necessarily ceased to hold office: there is no need to search for another reason in the pollution of death which, as I have just shown, does not seem to square with the permission granted to the Flamen to attend a funeral. That this is indeed the true explanation of the rule in question is strongly suggested by the further and apparently parallel rule which forbade the Flamen to divorce his wife; nothing but death might part them.³ Now the rule which enjoined that a Flamen must be married, and the rule which forbade him to divorce his wife, have obviously nothing to do with the pollution of death, yet they can hardly be separated from the other rule that with the death of his wife he vacated office. All three rules are explained in the most natural way on the hypothesis which I have adopted, namely, that this married priest and priestess had to perform in common certain rites which the husband could not perform without his wife. The same obvious solution of the problem was suggested long ago by Plutarch, who, after asking why the Flamen Dialis had to lay down office on the death of his wife, says, amongst other things, that "perhaps it is because she performs sacred rites along with him (for many of the rites may not be performed without the presence of a married woman), and to marry another wife immedi-

¹ Gaius, *Instit.* i. 112, "*quod jus* edition (Leipsic, 1878).
etiam nostris temporibus ita usu est: ² W. H. R. Rivers, *The Todas* p.
nam flamines majores id est Diales, 99. According to an old account, *Alarfall's, Qiiirmales, item reges sacro-* there was an

important exception to the rule, but Dr. Rivers was not able to verify it ; he understood that during the tenure of his office the dairyman is really celibate. ³ Aulus Gellius, x. *confarreatioe sacerdotium habere possunt* ; Servius on Virgil, *Aen.* iv. 103, *"quaeres adfarreatas nuptias pertinet")* *monium flaminis nisi morte dirimi jus non est* ; Festus, p. 89, ed. C. O. *convex ire*" For a fuller description M tiller, s.v* *"Flammeo"*; Plutarch, *Qttæstiones* of the rite see Servius, on Virgil, *Aen. Romanae* ^ 50. Plutarch mentions as an illegal exception that in his own time the Emperor Domitian allowed a Dialis but all the other principal Flamen to divorce his wife, but the ceremony of the divorce was attended by However, the text of Gaius in this passage is somewhat uncertain. I have and gloomv rites " performed by the quoted it from P. E. Huschke's third priests.